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The Meaning of Khalaqa and Its Derivation in Surah Ar-Rum (Semantic Analysis of Toshihiko Izutsu)

معني لفظ خلق ومشتقاتها في سورة الروم (تحليل دلالي عند توشيهيكو إيزوتسو)

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Abstract: *This study, entitled 'The Meaning of Khalaqa and its Derivation in Surah Ar-Rum (Semantic Study of Toshihiko Izutsu)' aims to describe the derivation of the word khalaqa in Surah Ar-Rum, explain its basic and relational meanings, explain the synchronic and diachronic words of khalaqa with a semantic perspective. Toshihiko Izutsu explains the world view of the derivation of the word khalaqa in Surah Ar-Rum. The method used in this research is descriptive with a qualitative approach. The type of research used is a literature study. The research design and framework are temporary because the research is open-ended, and this research is natural. The results of this study indicate that the form of the word khalaqa and its derivation in the surah Ar-Rum is found 10 times mentioned in 9 verses, some are in the form of file madi, fi'il mudari', and masdar. The basic meaning of each verse is creating, creation, and creation, and its relational meaning is related to the words Allah, Allah, Yabda'u, Yu'iduhu, Fitrah, Yatafakkaru, as-Samawati wal-'Ard, Alsinatikum wa Alwanikum, Azwaja, Turab, Basyar, Razaqakum, Yumitukum, yuhyikum, Da'fin quwwatan, Ma yasya'u and Wa min Ayatihi. The synchronic meaning is explained through the method of interpretation which comes from the explanations of the interpretations of Ibn Katsir, Al-Maragi, and Tafsir Al-Misbah. The diachronic meaning of the word khalaqa and its derivation consists of three phases, namely pre-Qur'an, Qur'anic phase, and post-Qur'an. The resulting worldview can form the belief in the existence of Allah SWT with three types of components, namely a vertical relationship to Allah (hablun min Allah), a relationship to fellow humans (hablun minan-nas), and a close relationship to Allah through oneself (hablun binafsihi).*

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Keywords: *Khalaqa derivation, Surah Ar-Rum, Toshihiko Izutsu's Semantics.*

الملخص : تهدف هذه الدراسة المعنونة "معنى خلق واشتقاقها في سورة الروم (دراسة دلالية عند توشيهيكو إيزوتسو)" إلى وصف اشتقاق كلمة خلق في سورة الروم، وشرح معانيها الأساسية والعلائقية، وشرح المتزامن والكلمات المتزامنة للخلق من منظور دلالي: توشيهيكو إيزوتسو، ويشرح النظرة العالمية لاشتقاق كلمة خلق في سورة الروم.الطريقة المستخدمة في هذا البحث وصفية ذات منهج نوعي. نوع البحث المستخدم هو دراسة الأدب. تصميم البحث وإطاره مؤقتان لأن البحث مفتوح، وهذا البحث طبيعي.تشير نتائج هذه الدراسة إلى أن شكل كلمة خلق واشتقاقها في سورة الروم وجد 10 مرات المذكورة في 9 آيات بعضها على شكل الفعل الماضي، و المضارع، و المصدر. المعنى الأساسي لكل آية هو الخلق، والخالق، و المخلوق، ومعناه العلائقي مرتبط بكلمات الله، والفطرة، و من آياته والسماوات والأرض، والأزواج، والبشر و التراب و يبدأ و يعيد و رزق و يميت و يحيي و يتفكرو ما يشاء. ويفسر معنى التزامن من خلال منهج التفسير الذي يأتي من تفسير ابن كثير والمراغي وتفسير المصباح. يتكون المعنى التاريخي لكلمة الخلق واشتقاقها من ثلاث مراحل، وهي مرحلة ما قبل القرآن والمرحلة القرآنية وما بعد القرآن. يمكن لوجهة النظر الناتجة إلى العالم أن تكوِّن الإيمان بوجود الله سبحانه وتعالى بثلاثة أنواع من المكونات، وهي العلاقة الرأسية بالله (حبل من الله)، والعلاقة مع إخواننا من البشر (حبل من الناس)، والعلاقة الوثيقة بالله من خلال الذات. (حبل بنفسه).

كلمات دلالية: اشتقاق خلق، سورة الروم، علم الدلالة عند توشيهيكو إيزوتسو

1. Introduction

The word *khalaqa* and its derivations in the letter Ar-Rum are found 10 times in 9 verses. The basic meaning of this word is 'to create'. The diachronic meaning of the word *khalaqa* and its derivations consists of three phases, namely the pre-Qur'anic phase, the Qur'anic phase, and the post-Qur'anic phase. The insights generated can shape belief in the existence of Allah SWT with three kinds of components, namely a vertical relationship with Allah (*hablun min Allah*), a relationship with fellow human beings (*hablun minan-nas*), and a close relationship with Allah through oneself (*hablun binafsihi*). The semantic study from Toshihiko Izutsu's perspective used in this study is a theoretical perspective because the semantic type of the Qur'an is a concept that is in accordance with the discussion of the word khalaqa in one of the surahs of the Qur'an, namely Ar-Rum.

So far, the study of the semantics of the Qur'an can be divided into three. First, the semantics of the Qur'an relates to translation. Second, the semantics of the Qur'an relates to lexical and contextual meanings, thirdly the semantics of the Qur'an and its correlation with the interpretation of the Qur'an. Al-Qur'an

semantics related to translation shows that the translation of religious texts requires an ideational equality function in order to convey the implied meaning of the text. The problem of using inaccurate word equivalents in translating the Qur'an has an impact on the interpretation of the text which is different from the text (Al-Qinai, 2012). As there were deviations in the equivalent translation of the Dutch Al-Qur'an which showed deviations in the translation, especially the prophetic verses and the miracles of the prophets (Astari & Bustam, 2019; Bustam & Astari, 2018). The Qur'an contains many examples of *taḍmin* (the use of a verb followed by a preposition which is not a standard collocation). In the translation of the two elements of *taḍminīn*, some translators translate explicit verbs followed by implicit prepositions; some others translate implicit verbs followed by explicit prepositions (Nouraldeen, 2020). The Qur'an can be studied microlinguistically, using four branches of knowledge, namely phonology, morphology, syntax and semantics. Vocabulary in the Qur'an can be studied lexically and contextually. There is an implicit or explicit meaning in the context of its meaning (Asep Supriyanto, 2022). Izutsu's linguistic approach offers a critical analysis of the Qur'anic vocabulary concepts (Albayrak, 2012). Semantic studies are used to understand the verses of the Qur'an, to reveal the relationship between signs and meanings, signs that reveal genetic affairs, religion, real things and vice versa. The semantics of the verse relating to syntagmatic and paradigmatic relationships as well as lexical evidence that supports these semantic findings. (Dastranj & Dehghani, 2018).

The Qur'anic vocabulary contains more than one interpretation of the word. (Silverstein, 2021). The semantics of the Qur'an and its correlation with the interpretation of the Qur'an show that the semantic principle is one of the most effective principles in the interpretation of the Qur'an, which determines how to understand the meaning of God from the text of his words. One of the interpretations in this field of semantics is the interpretation of Mafatih al-Ghayb Razi.. Razi's most important semantic principles in interpretation include: arrangement of words for meaning, allegorical and symbolic attitudes towards the verses, effectiveness in understanding and interpretation of verses Quran verses (Khariarani et al., 2022).

This article aims to show the forms of derivation of the word khalaqa in Surat Ar-Rum, explain the basic, relational, synchronic and diachronic meanings of khalaqa with the semantic perspective of Toshihiko Izutsu. Toshihiko Izutsu's semantic study is an analytical study of the key terms of a language to conceptually capture a worldview (Weltanschauung) through semantic analysis of vocabulary or key terms in the Qur'an. The great meaning conveyed from one type of word in the letter Ar-Rum, can be disseminated and become a new form to convey the meaning of faith in Allah SWT.

2. Methods

The method used in this study is a descriptive method with a qualitative approach because this study aims to understand, reveal, and explain various forms of phenomena in the study, then the results become a summary in the form of descriptive conclusions from the results of a collection of research by the researchers themselves. The descriptive method in research, namely by describing the phenomenon in terms of the meaning of the word *khalaqa* in the present, then the researcher focuses on explaining the results of the research on the meaning of the derivation of the word *khalaqa* in the letter *Ar-Rum*. After that, the research results are explained by describing the facts related to the research, followed by the semantic analysis of Toshihiko Izutsu.

The qualitative method in the study is the result of the shape of the object, not the result of the form of substantive symptoms, but the meanings contained behind the meaning of the derivation of the word *khalaqa*. The qualitative method gives the main object of the meaning and message being studied, according to the nature of the object, namely as a cultural study, then because of the process, the results of meaning research always change because it prioritizes the process. Then the subject becomes the main thing. Furthermore, the research design and framework are temporary because the research is open-ended, and the last research is natural, arising from forms of the meaning of words that usually exist in society or culture.

3. Results and Discussion

Forms of the word *Khalaqa* and its Derivations in Surah *Ar-Rum*

The form of the word *khalaqa* and its derivation in Surah *Ar-Rum* is found 10 times mentioned in nine verses. Of the 10 findings, the derivation of the word *khalaqa* is in the form of *fi'il madi, fi'il mudari'*, and *masdar*. The form of the word *khalaqa* (خَلَقَ) in the form of *fi'il madi* is five in the 8th, 20th, 21st, 40th and 54th verses. The derivation of the word in the form of *yakhluqu* (يَخْلُقُ) in the form of *fi'il mudari'* amounts to one in the 54th verse. The derivation of words with the form of *khalqu* (خَلْقُ) in the form of *masdar* is four in verses 11, 22, 27, and 30.

The Basic Meaning of *Khalaqa*

The word *khalaqa* is a form of *fi'il madi* which consists of three letters, namely the letters *Kha', Lam*, and *Qaf. Khalaqa* follows wazan *fa'ala* (فعل) with the past form which means the basis of creating. The meaning of creating here is that Allah has created the earth, living things, and others according to what Allah wills. Morphologically, the word khalaqa in the Qur'an includes meaning in the form of *ism* and the form of the verb *(fi'il).* The word *khalaq* in the form of *ism* in the form of masdar is the word *khalq* which is derived or derived in the

form of the word *khalaqa* (خلق) *yakhluqu* (يخلق) *khalqan* (خلقا) along with the meanings that include: creation, nature, tabi'at, image, thought, speech, religion, straight, worthy, design, messenger, creature, worship, and destiny. The word *khalaqa* has changed its form, namely *mukhallaqatu*n (مخلقة). This word is found in the letter Al-Hajj verse 5 which means: perfect form. The meaning of the word *khalaqa* in the form of a verb *(fi'il)* is: to create, to make, to design, to send, to straighten, to establish, to form, and to behave.

Linguistically, the word *khalaqa* means to determine or regulate form. If the term *khalaqa* or *al-Khaliq* is used, the meaning of the desired essence is: Allah is the One who determines a measure or regulates the shape of His creatures in a certain design or arrangement. In the activity of creation *(khalaqa)*, knowledge, intentionality, systems, order, and the like arise. Therefore, in the explanation above, the use of the word *khalaqa* is perfect as in the letter *Ar-Rum* verse 21:

وَمِنْ اٰيٰتِهٖٓ اَنْ **خَلَقَ** لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْٓا اِلَيْهَا وَ**جَعَلَ** بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةً ۗاِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ

The meaning of *khalaqa* can be interpreted as something by growing something that has never existed before (creating), so the definition in language from خلق (*khalaqa*, creating) means simply to create something from the beginning or thinning and be the initial cause of the existence of something. In contrast to the word that is often associated with the word *khalaqa*, namely *ja'ala*. ل (to make) which means to make something outside something with something else or something new with something that already exists. As in *Al-An'am* verse 1.

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُون

"Praise be to Allah Who created the heavens and the earth and made darkness and light, but those who disbelieve associate (something) with their Lord."

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا

"And He (also) created man from the water and then He made man (have) offspring and mushaharah and is your Lord Almight."

Khalaqa means to make an irreversible and inviolable process. *Khalaqa* is a verb that is not connected through a human process, the process contained in the meaning of *khalaqa* is purely God's prerogative. Regarding the basic meaning, according to Toshihiko Izutsu, the appropriate basic meaning, will is inherent when the word is placed anywhere and used in any condition. Therefore, the basic meaning of *khalaqa* which is "to create" will continue to carry over everywhere and be used in any condition.

The Relational Meaning *of Khalaqa* Derivation

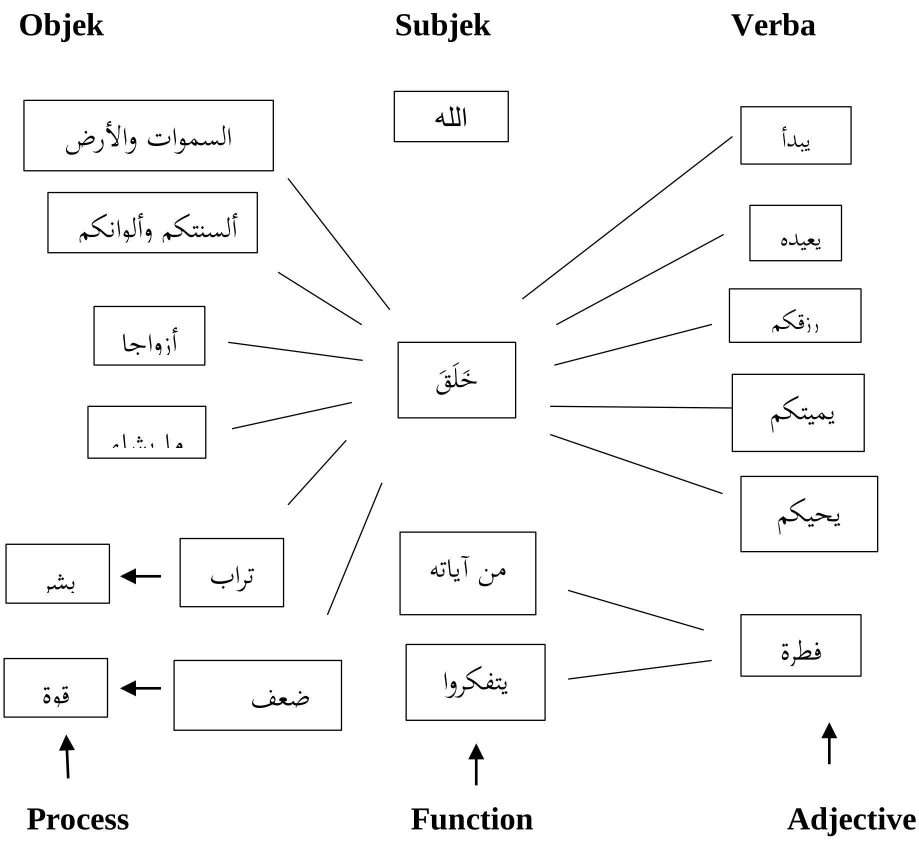
The Syntagmatic Analysis

Syntagmatic tries to determine the meaning of a word by paying attention to the words that are located at the front and back of the word that is being discussed in a particular section. Therefore, the word *khalaqa* is strongly influenced by the words around him. The syntagmatic analysis in this discussion stems from the word khalaqa and its derivation which has the form of connecting to the relational meaning itself (Sa'dudin et al., 2022). The thing that stands out from this is the word Allah as "*Khaliq*" (خالق) or creator which is then positioned in the root word as the subject, resulting in wazan failun with the wazan form *Khaliq*.

In this context, *khalaqa* can be seen that there are word areas that surround it in the letter *Ar-Rum*, namely: a. *God*, b. *Yabda'u* c. *Yu'iduhu* d. *Fitrah,* e. *Yatafakkaru*, f. *as-Samawati wal-'Ard*, g. *Alsinatikum wa Alwanikum* h. *Azwaja* i. *Turab* j. *Basyar* k. *Razaqakum* l. *Yumitukum*, *yuhyikum* m. *Da'fin quwatan* n. *Ma yasya'u* o. *Wa min Ayatihi*. To make things easier, here is a diagram of words that affect the word *khalaqa.*

Diagram 1.

The Syntagmatic *Khalaqa* in Surah *Ar-Rum*



Paradigmatic Analysis

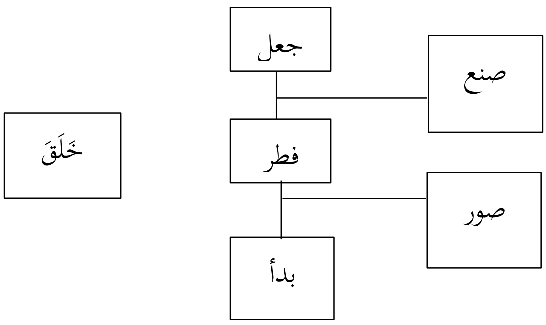
Analysis that compromises certain words or types of concepts with other words that are equivalent or similar (synonyms) or opposite (antonyms). A synonym is a form of similarity in meaning from one expression to another. These meanings consist of two-way relationships or utterances. It is different from the antonym in the discussion of paradigmatic analysis using the type of relational opposition antonym in English it is called converseness and in Arabic, it is called العكس which means in the form of a contradiction that begins between objects that still have a direct relationship between one word and another. Or it can be understood as a form of opposition between two words that contain an inverse relationship. For example husband and wife. This type of relationship is generally referred to as different words in the same sentence construction. The following is a paradigmatic analysis of the word *khalaqa* and its derivation in Surah *Ar-Rum.*

Synonyms of *Khalaqa* in the Qur'an

The word khalaqa means "to create", and has synonyms listed in the holy Qur'an. There are five synonymous words, namely *ja'ala* (جعل), *fatara* (فطر), *bada'a* (بدأ), *sana'a* (صنع), and *sawwara* (صور). To make it easier to understand the similarity of the word, here is a diagram of the synonymy (similarity of the word) *khalaqa* in the Qur'an.

Diagram 2.

Synonym of *Khalaqa* in the Qur'an



Antonym of *Khalaqa* in the Qur'an

The antonym or opposite of *khalaqa* and its derivation has two types, namely relative and relational. Relative antonyms or can also be referred to as opposites of the word *khalaqa* are the words أفنى, أزال, أمات, دمّر , أهلك with the isim file form in the form of opposites of *khaliq* (أضداد الخالق) namely,مُهْلِكٌ مُمِيتٌ,مدّمر, مُفْنٍ, مُزِيلٌ, The second type of antonym is a relational antonym, which is an antonym because of the relational meaning in the word *khalaqa* where most

of the words Allah as a subject signify Allah as *khaliq* (who created/creator), then the relational antonym is the word creature (مخلوق). Therefore, the focus of the discussion of antonyms here is the word creature or relational antonym.

Table 1. Synonyms and Antonyms of *Khalaqa* in the Qur'an

Words	*Synonym*	*Relative Antonym*	*Relational Antonym*
خالق – خلق (Create-Who Created)	جاعل– جعل (Make- Which Makes) فاطر – فطر (Open- The One that Opens) بادئ – بدأ (Start- Who Started) صانع – صنع Make- Which Makes) مصور – صور (Shaped-That Formed)	أهلك – مُهْلِكٌ (Damage-The Destructive) دَمَّرَ – مدمِّرٌ (Damage-The Destructive) أمات – مميتٌ (Dead-The Deadly One) أزال – مُزِيلٌ (Removes-The One that Removes) أفني – مُفْنٍ (Destroy-The One that Destroys)	مخلوق (Creature)

The Synchronic and Diachronic *Khalaqa* in Surah *Ar-Rum*

The Synchronous *Khalaqa* Words and The Derivations

Surah *Ar-Rum* is the 30th chapter in the Qur'an. There are 60 verses that are included in the Makiyyah letter group. This surah was revealed after surah *Al-Insyiqaq*. Historically, 9 verses containing the word *khalaqa* and its derivation (verses 8, 11, 20, 21, 22, 27, 30, 40, and 54) in Surah *Ar-Rum* describe the events of creation and have the cause and purpose for which these verses were revealed.

a. Surah *Ar-Rum* [30]:8

Because the revelation of the 8th verse is intended for the polytheists of Mecca, namely those who deny the verses of Allah, and those who disbelieve. Judging from their attitude towards the Prophet's call, it seems as if they are reluctant to use their minds to examine everything they see, so they do not believe what the Prophet said.

This verse commands them to take care of themselves. How they come from the ground, then become a drop of semen, and be formed into a man or a woman. If humans are instructed to pay attention to themselves consciously and well that how complex the structures that exist in the body such as nerves, blood vessels, lungs, and so on, then these structures can be used neatly and functionally, then they will come to the understanding that what created man is God worthy of worship.

Allah asserts that He created the heavens and the earth and all that is in them with a clear purpose and purpose. Everything is created based on the truth, with neat laws so that they do not conflict between one law and another. The whole universe was created not in vain, without a purpose and purpose, only Allah knows. The universe was created with a predetermined time limit, after that there will be an afterlife, then God will show justice to His creatures. Everything in the universe has a beginning and an ending. Everything has a beginning and an end. All the beginning and the end of something God has determined and only God knows.

b. Surah *Ar-Rum* [30]: 11

Verse 11 of Surah Ar-Rum presents a parable that is easily understood by humans as well as being evidence of a resurrection day. A parable is a form of God being able to manifest something from nothing at all into being. Allah repeating creation thand en resurrecting it will be easier for Him than creating creatures for the first time. Allah created the life of this world and the hereafter, to educate His servants that Allah will always reward those who have done good deeds and reward them with heaven, then those who do evil will be punished. (Ibnu Katsir, 2013)

c. Surah *Ar-Rum* [30]: 20

Based on verse 20, the use of the word khalaqa is intended for humans as an illustration of how the process of human formation. Allah shows the majesty and perfection of His power that He created the ancestors of mankind, namely Adam (as) made of clay, ثُمَّ اِذَآ اَنْتُمْ بَشَرٌ تَنْتَشِرُوْنَ "Then suddenly you (become) human beings who reproduce". Humans are created from soil, then created from a lowly drop of water. Then the semen changes shape. At first it became, a clot of blood. Then it turned into a lump of flesh. Then the lump of flesh became a bone that had been formed like a human. Then Allah wrapped it with meat to cover the bones. Only then did Allah breath in breaths, after that he could see and hear, then he came out of his mother's stomach in a form that was still small and weak, both in terms of strength and potential, as well as in terms of movement.

Allah, who enables humans to be empowered to seek sustenance, is equipped with the power of thought, jealousy, and cleverness of reason. He is also able to formulate strategies, ideas, and knowledge, and broaden scientific knowledge, both for worldly and hereafter goals. Only cane to regulate the existence of various sciences, thoughts, beauty, ugliness, wealth, poverty, happiness, and misery that exist in humans with various diverse lineages. (Ibnu Katsir, 2013)

d. Surah *Ar-Rum* [30]: 21

One of the greatest gifts from Allah is the human instinct to reproduce. From this verse, Allah wants to show humans that there is a tendency towards each other between men and women is a natural and natural thing. اَنْ خلَقَ لَكُمْ اَنْفُسِكُمْ اَزْوَاجًا and among His signs is that He has created for you wives of your kind" The meaning of this snippet is that Allah created from your kind women as spouses for fellow human beings لِّتَسْكُنُوْٓا اِلَيْهَا "So that you tend to and feel at ease with him." What is meant by a partner is Eve, which God created Eve from Adam's short left rib. Here God harmonizes the types because surely when for example Allah determines that men are humans and then women from the jinn and other groups of creatures, there will not be harmony and from there will be born fear and uncertainty. One of the perfections of Allah's love for humans is that Allah made their partners from their own kind. God created in each partner to grow a sense of love and affection.

e. Surah *Ar-Rum* [30]: 22

(وَمِنْ اٰيٰتِه خلْقُ السَّمٰوٰتِ الْاَرْضِ)

In verse 22 Allah again recounts the evidence for humans about His existence through what has been conveyed in the creation of humans, then Allah explains the evidence for the existence of the universe which is full of components such as fixed and circulating stars and planets. Then in the creation of the heavens and the earth, in them are mountains, valleys, seas, deserts, animals, and trees.

(وَاخْتِلَافُ اَلْسِنَتِكُمْ اَلْوَانِكُمْۗ)

There are signs of Allah's power, namely the many and varied language differences. Some speak Arabic, French, English, Hindustani, Chinese, and so on. Which no one knows exactly except the One Who Created the languages (Allah). There are forms and types of humans that can be recognized through skin color and type of voice. From these characteristics, humans can know each other. From the things that have been mentioned, there are clear evidence for people of knowledge, namely those who want to think about the creatures created by Allah. Humans can conclude that Allah created His various creatures with no meaning in vain. (Al-Maragi, 1989).

f. Surah *Ar-Rum* [30]: 27

As stated by Ibn Hatim from Ikrimah, he said: It was strange at that time, the disbelievers heard that Allah was able to bring the dead to life. So verse 27 was revealed regarding this incident, showing the disbelievers that it is more difficult to initiate creation than to bring the dead to life.

(وَهُوَ الَّذِيْ ا الْخَلْقَ اَهْوَنُ لَيْهِۗ)

It was Allah who started to create original matter, then He manifested from His creation which was nothing before or has not yet been formed. Then after that, He killed it, then brought it back to life like the original creation. Repeating creation is much easier for Allah. Like an invitation to do something, if the thing that was done was done once, it will be easy to do it again. (Al-Maragi, 1989).

g. Surah *Ar-Rum* [30]: 30

After other verses that explain the evidence of creation, then there is no excuse for dissidents to oppose Allah's verses through the Prophet Muhammad.

(لَا تبديلَ لِخَلْقِ اللّٰهِ)

Thahir Ibn Asyur in the description at the beginning of the verse about fitrah was quoted first from the commentator of Ibn Athiyah who understood nature as a condition or condition that made nature capable of distinguishing His creations and being able to know God and Allah's Shari'a. From this verse also, Allah indicates that Islam is a reflection that is in line with nature, cannot be replaced, cannot be canceled by humans, and is inherent in every human being. (Al-Misbah, 2001).

h. Surah *Ar-Rum* [30]: 40

The meaning of verse 40 is the word of Allah as follows

اَللّٰهُ الَّذِيْ خَلَقَكُمْ ثُمَّ رَزَقَكُمْ

"Allah created you, then gave you sustenance".

The creation of sustenance, death, and life is all in the will of Allah. It means Allah is the Creator. God who provides sustenance. Humans come out of their mother's womb naked and naked, without knowledge, hearing, sight, not functioning correctly, or strength. Then Allah will give him sustenance, food, clothing, property, and so on. Humans are powerless in their original state, so God brings the help and sustenance that humans need. then Allah not only creates them immediately, but Allah also fulfills their needs. (Al-Misbah, 2001).

i. Surah *Ar-Rum* [30]: 54

(اَللّٰهُ الَّذِيْ خَلَقَكُمْ مِّنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَّشَيْبَةً)

Based on this verse, Allah presents His evidence against the polytheists who deny the existence of the day of resurrection. Allah has created man from despicable semen, then created man hearing and sight. Allah has made him strong and has the ability to be creative, whereas previously humans were very

weak when they were small. And Allah also made humans weak because they were old and senile after humans felt young and strong. So only Allah can collect bones after perishing. Only Allah can carry out the phases that exist in human beings. Shows how God's power is over what is in the earth and sky, even bringing the dead back to life (Al-Maragi, 2013).

Diachronic *Khalaqa* Words and Their Derivations

It takes three phases to reveal the historicity of the meaning of the word khalaqa and its derivation, namely the pre-Qur'an or known as the Jahiliyah period, the Qur'anic Phase when it was revealed, and the Post-Qur'an.

1. Pre-Qur'an Phase

The pre-Qur'an phase can also be understood as the time when the Arabs of Mecca were still known as the jahiliyyah nation because Arab society at that time experienced ignorance and moral and moral damage. As a result of the backwardness of the Arabs at that time, they made idols of stones and trees as an idol. Even when they do not find an idol that can be worshiped, they will use dates as material for worship, but when they are hungry they will eat the dates and replace them with new ones.

The basic concept of creation was completely unknown to the Arabs in pre-Islamic times, and this concept is also associated with the name Allah. The link between "creation" *(khalaqa)* and "Allah" is not permanent, because in the Qur'an it is said that there were some idolaters who connected the power of creation with idols.

...قُلْ اَفَاتَّخَذْتُمْ مِّنْ دُوْنِه اَوْلِيَاۤءَ لَا يَمْلِكُوْنَ لِاَنْفُسِهِمْ نَفْعًا وَّلَا ضَرًّا قُلْ هَلْ يَسْتَوِى الْاَعْمٰى وَالْبَصِيْرُ اَمْ هَلْ تَسْتَوِى الظُّلُمٰتُ وَالنُّوْرُ اَمْ جَعَلُوْا لِلّٰهِ شُرَكَاۤءَ خَلَقُوْا كَخَلْقِه فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ قُلِ اللّٰهُ خَالِقُ كُلِّ شَيْءٍ وَّهُوَ الْوَاحِدُ الْقَهَّارُ(Ar-Ra'du [13]: 16)

This is just one special case. In other, more general cases, the activities of all creation are of course attributed to Allah SWT. Sourced from jahiliyyah literature, it is often made to wonder because of the encounter of the concept of divine creation which is very close to the form of the concept of the Qur'an. To find out how deep the Khaliq influenced in the jahiliyyah period, it can be investigated in terms of the poetry formed at that time. At that time, ignorant people were very fond of poetry. As stated in Antarah's poetry, the following are the concepts of creation that are connected with God in the jahiliyyah period, one of which is when Antarah talks about a girl who recently died, Antarah said:

"He hopes to live longer. After all He who created all that exists then has taken his life to return (to its original state)" (Diwan, 2019).

Even in pre-Islamic times, the concept of Allah who had placed the moon and raised the sky was evident. As the following example, the famous warrior poet of the Jahiliyya society, Baith bin Suraym Al-Yashkuri refers to an idea, in the form of an oath, "By Him who has exalted the heavens and the moon" that he will surely seek revenge on his enemy.

إني ومن سمك السماء مكانها والبدر ليلة نصفها وهلالها

"*Truly I swear by Him who has raised the heavens in their place, and also the moon both at the full moon in the middle of the month and at night when the moon is crescent*" (Tammam, 2019).

There is a correspondence between what is stated in the Qur'an and literature (derived from poetry) in pre-Islamic times about the existence of the concept of creation among the Jahiliyyah Arabs, perhaps this can be well received. However, the influence of the concept of a creator is very weak in its influence on the life of the ignorant society it does not at all affect the concept of human life and existence. In other words, the jahiliyyah society does not question "where do humans come from", it does not care about its existence.

The ignorant people's understanding of the concept of divinity is still influenced by the teachings of Prophet Ibrahim and Prophet Ismail AS so that the ignorant people know that Allah is the creator, He is the one who controls and regulates the entire universe. As stated in the letter *Luqman* [31]: 25;

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

Then in QS *Az-Zukhruf* [43]: 87;

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ

Based on the verse above, the understanding of the ignorant people of Allah is limited to the rubbish faith, which only knows that Allah is the One Who created the heavens and the earth and their contents, as well as the regulator and ruler of the entire universe. But behind that, the ignorant people still worship idols as allies against rivals for Him and do not interpret the meaning of understanding the Essence of Allah as the creator as well as the god they must worship.

Imam Ibn Kasir said: "No wonder they are dubbed the ignorant people because only ignorant people have a shallow mind to understand the concept of divinity". The ignorant people's understanding of Allah is only a theory, meaning that they believe in the existence of a creator but at the same time they worship, ask for something, and make sacrifices only to idols that they make themselves Abdullah Ibn Abbas said: "If you ask the infidels of Quraish, who created the heavens, the earth and the mountains? They will answer "Allah", but at the same time they also associate partners with Allah".

Therefore, the words *khalq* "creation", *khaliq* "creator", and equivalent words that resemble those in pre-Islamic literature in the jahiliyyah period were limited to being interpreted as expressions or words without playing a role in interpreting them. The ignorant people understand only the existence of God in a supernatural way without seeing more that what is "unseen" is the real ruler (Toshihiko Izutsu, 1997).

2. Qur'anic phase

The Quranic period is the time when the Qur'an was revealed. This period is divided into two, namely: the Meccan period (610-622 AD) and the Medina period (622-632 AD). Understanding the meaning of the word in the Qur'anic period, can be traced through the socio-historical context of the condition of the Qur'an being revealed to the Arab people of Mecca and Medina.

The verses of the Qur'an which discuss a lot about the basic knowledge and activities of Allah SWT including creation and other similar wills can be found in the type of the Meccan period (Makkiyyah) or can be called the first period the Qur'an was revealed, for example in Surah *Al-'Ala* [87], *Al-Alaq* [96], *Al-Ikhlas* [112)] even in Surah *Ar-Rum* [30]. As stated in the letter *Al-Ikhlas* there is an affirmation of the oneness of Allah and a rejection of the assumption of the similarity of Allah with His creatures. Likewise in Surah *Al-'Ala* Allah created, perfected, and determined each of His creations and then gave instructions. In Surah *Al-Alaq* which is the first letter that was revealed to the Prophet Muhammad, the context of the second verse with the use of the word *khalaqa* implicitly informs the Quraysh that they are more noble in degree than the idols they made and worshiped. Allah created the Quraysh community from something out of nothing, while idols were created from something that already existed. In addition, the context of using the word *khalaqa* in Surah *Al-Alaq* is gently a form of Allah's statement "that I am more powerful than idols" because Allah can create everything so that I have no equal.

Throughout the Qur'anic phase, the Prophet Muhammad tried hard to reorganize the Quraysh community from the ignorance of the understanding of the nature of the creator and Allah as the Essence they should worship, not idols. The revelation of the Makkiyyah verses in addition to the mission of education for the Prophet Muhammad in the form of morals, the basics of noble character, and criticism of the way of life of the ignorant people, there is also a great mission of the Prophet Muhammad to straighten the aqidah of the ignorant people through understanding the concept of a creator who deserves to be worshiped by one human being only one.

3. Post-Qur'anic Phase

The post-Qur'anic period is the type of period that begins after the Qur'an has formed its concept as a whole, and this type of concept is more directed to

an in-depth study of the types of concepts that have been built by the Qur'an. During the post-Qur'anic period, Islam gave birth to many types of diverse systems of thought, such as theology, law, philosophy, political theory, Sufism, and others. The Qur'anic period spans three periods, namely the classical period, the medieval period, and the contemporary period. The word khalaqa in this period refers to the interpretations of the classical, medieval, and modern times, as well as to the type of thought and (pattern) of the type of interpretation that developed in the three periods.

a) Classical Period (650-1250)

A commentator is very concerned about evidence from literary works, interpretations, or nahwu in examining previous periods. Evidence of the position of *khalaqa* in classical times can be studied through poetry in the jahiliyyah period. The following is the famous work of Antarah Al-'Absi about the creator:

فياطير الاراك بحق رب **براك** عساك تعلم اين حلوا

O birds perched on the arak tree, by God who created you, surely you know where they (namely my loved ones) are now.

حرصت على طول البقاء وإنما **مبدي** النفوس أبادها ليعيدها

He hopes to live long, but He who created all that has been having taken his life to return (to its original state) (Antarah, 2009).

Based on the two verses above, during the jahiliyyah period, the use of words that indicate the activity of "creating" is the word bara (برا) in the first verse and mubdi (مبدي) which is listed in the second verse.

Taken from the first verse, the word bara (برا) has the following morphological analysis:

بَرَا : كلمة أصلها الفعل (بَرَا) في صيغة الماضي المعلوم منسوب لضمير المفرد المذكر (هو) وجذره (برو) وجذعه (برا) وتحليلها (برا + ك). انظر معنى بَرَا

In language, bara has the original *fi'il* from the word bara (بَرَا) which has the position of *shigat madi* (past) *ma'lum mansub* which is a *damir mufrad* (single) with the type of *mudzakar* (male: هو). Bara does not have a special meaning, but the use of this word shows the activity of "creating" in the jahiliyyah period.

Based on the second verse, the word "create"in the jahiliyyah period using the word mubdi (مبدي) is a form of *ism fa'il* with the meaning "which shows". Mubdi comes from the word abda (أبْدَى) which means to show, to show, to show, and to "servant". Abda's explanation is:

ما لا أخرله with the meaning "there is no end for him" indicates that the perpetrator of the "created" is the eternal Essence.

b) Middle Ages (1250-1800)

The Middle Ages was a golden age for Islam, especially during the Umayyad Dynasty and the beginning of the Abbasid dynasty, where the interpretation of the Qur'an began to be recorded. This bookkeeping movement was initiated by the caliph at that time. It is acknowledged that the person who first published various commentaries and according to the order of the verses of the Qur'an was Ibn Jarir Al-Tabari (310 H) through his work Jami' Al-Bayan fi Ta'wil Ay Al-Qur'an.

The meaning of *khalaqa* revealed in Tabari's interpretation in the verse *Allāhu yabda`ul-khalqa ṡumma yu'īduhụ* is

الله تعالى يبدأ إنشاء جميع الخلق منفردا بإنشائه من غير شريك ولا ظهير، فيحدثه من غير شيء، بل بقدرته عزّ وجل، ثم يعيد خلقا جديدا بعد إفنائه وإعدامه، كما بدأه

"Allah SWT who started all creation from all creation himself without partners or helpers, then He created without anything but with all His Mighty Power He can restore a new creation after being destroyed as He started it with something that does not exist)" (Tabari, 2019).

Furthermore, the famous commentator in the Middle Ages with a mu'tazilah ideological style, namely Abu Qasim Mahmud Ibn Umar Al-Zamakhsyari (1144 AD) in his book entitled *Al-Kasysyaf 'an Haqa'iq Al-Qur'an* The word *khalaqa* in the verse *Allāhu yabda`ul-khalqa ṡumma yu'īduhụ* also interpreted

أي الله ينشىء جميع الخلق بقدرته، وهو منفرد بإنشائه من غير شريك ولا ظهير، ثم يعيده خلقا جديدا بعد إفنائه وإعدامه كما بدأه خلقا سويا ولم يك شيئا

"(Allah who created the creature by His power, and He created it without any partner to help it, then is able canto a new creation after destroying it, and He can starcane as a creation which He finds easy)" (Zamakhsyari, 2019).

c) Modern Age (After 1800)

According to Ibn Kathir (1923 AD) in his book entitled *Al-Mishbahul Munir fi Tahzibi Tafsir Ibnu Katsir* that the word *khalaqa* in the verse *Allāhu yabda`ul-khalqa ṡumma yu'īduhụ* also interpreted كما هو قادر على بداءته فهو قادر على إعادته

(God is the power to initiate the creation of man, so He is also Almighty to resurrect man after his extinction). (Ibnu Katsir, 2013)

Furthermore, Al-Maragi (1883-1952 AD), mentions in the book of Tafsir Al-Maragi, that the verse *Wa min āyātihī an khalaqa lakum min anfusikum azwāja litaskunū ilaihā wa ja'ala bainakum mawaddataw wa raḥmah* also interpreted

أن خلق لكم أزواجا من جنسكم لتأنسوا بها، وجعل بينكم المودة والرحمة لتدوم الحياة المنزلية على أتم نظام

(God created in humans the sexual instinct, it is necessary to have the opposite sex to fulfill it, so God created the marriage law and regulations to fulfill it so that the thoughts and turmoil of the soul subside and become calm for each of them) (Al-Maragi, 2001).

Weltanschauung Al-Qur'an in the Meaning of the Word *Khalaqa*

Weltanschauung or using another term called worldview in the sense of a worldview is a complex aspect of linguistics and vocabulary so that it reaches the concept of weltanschauung, precisely towards the problem of weltanschauung semantics of the Qur'an. Weltanschauung Al-Qur'an can also be referred to as an analytical and systematic study dealing with the most important words that can play a role in determining the dominant part of the record, penetrating and mastering all aspects of Qur'anic thought.

The close relationship between humans, the universe, and life, which among the three relationships has a relationship with the life of the world before and after it, is closely related to the word *khalaqa*. The specification of the nature of *khalaqa* itself is an activity that is only owned by Allah, and this is unique to Him. To understand the meaning of *khalaqa*, humans are required to pay attention to all of Allah's creations, both creatures in the heavens and on earth, within humans themselves, and everything that Allah has created.

The word *khalaqa* along with its derivation and meaning must be accompanied by a kind of world view that the effect of understanding this type of meaning is to be more convinced of the existence of Allah, whose position is not like that of a creature. Regarding bridging in understanding the existence of God's existence as a form of obeying the commands of syara', one of them is by tracing it from the linguistic aspect by understanding the meaning and meaning of the word *khalaqa.*

The attitude of spirituality that results after understanding the meaning of the word *khalaqa* in depth can be characterized by full awareness of the existence of Allah that He is the creator of all creatures, then meditating on Allah's creation to believe in His existence, being able to review all aspects of the problematics of life in terms of Islamic law, and knowing the purpose of life and its procedures solely to get the pleasure of Allah SWT.

From understanding the meaning of *khalaqa*, the weltanschauung obtained that are closely related to Allah directly are belief in Allah as the Almighty Creator who is the only God worthy of worship, full awareness to always be bound by syara' laws covering all aspects of life, feeling compelled to always worshiping Allah, istiqomah in carrying out Islamic law, activities of faith only in Allah, and behavior that is close to the Qur'an.

Next, *weltanschauung* the meaning of *khalaqa* related to humans, namely: doing *amar ma'ruf nahi munkar* to fellow humans so that they are always in obedience to Allah, always eager to worship and carry out *fastabiqul khoirat* or competing in goodness, eager to invite goodness for Allah, likes give alms.

Furthermore, weltanschauung the meaning of *khalaqa* relating to oneself is as follows: feeling supervised by Allah so that one is reluctant to commit immorality, having full awareness of obedience to Allah, trying to restrain one's desires so that they are always in the corridor of Islamic law, always adorns oneself with good morals, keeps *muru'ah*, and maintain chastity.

In connection with the above explanation, it will be found that the entire meaning of *khalaqa* is directly related to three components, namely Allah, humans, and oneself. The essence of these three components is to establish a direct vertical relationship with Allah (حبل من الله), consciously always establish good relations with humans (حبل من الناس), and build good relationships with oneself (حبل بنفسه). It can be concluded that the *weltanschauung* or world view of the meaning of *khalaqa* is: awareness of the existence of Allah as the creator produces a direct relationship to Allah, humans, and oneself, all three to worship Allah SWT.

The common thread that can be drawn from the *weltanschauung* word *khalaqa* is, that h,umans get their faith correctly and can draw conclude and in the word *khalaqa*, that aqidah in the context of believing in Allah SWT is not based on mere doctrinal results, but humans who find themselves through the process of thinking, by proving the greatness of Allah as a Essence with the nature as a Creator that is not owned by any creature, from here Allah is the only God who deserves to be believed and worshiped, so that every huma being has a footing (way of life) to reach Allah's heaven for His blessing obtained to humans during their life in this world and the hereafter.

4. **Conclusions**

There are conclusions drawn as a form of research findings. In general, the meaning of the word khalaqa and its derivation in the letter *Ar-Rum*, based on Toshihiko Izutsu's comprehensive semantic study, it will be found that *khalaqa* is part of the keywords that indicate the position of Allah as the creator of creatures, sourced from the holy book of Al-Qur'an. The following are the conclusions obtained during the assessment process: The form of the word *khalaqa* and its derivation in the letter *Ar-Rum* is found 10 times mentioned in nine verses. The word *khalaqa* is in the form of *fi'il madi, fi'il mudari'*, and *masdar*. The form of the word *khalaqa* (خَلَقَ) in the form of *fi'il madi* is five in the 8th, 20th, 21st, 40th and 54th verses. The one in the form of *yakhluqu* (يَخْلُقُ) in the form of

fi'il mudari' is one in the 54th verse. There are four *khalqu* (خَلْقُ) in the form of *masdar* in verses 11, 22, 27, and 30. There are basic meanings of each verse (verses 11, 20, 22, 27, 30, 40, and 54) in Surah *Ar-Rum* there are three meanings, namely creating, creating, and creating. The relational meanings of the words *khalaqa* and derivations are closely related to other words in Surat *Ar-Rum*, namely: *Allah, Yabda'u, Yu'iduhu, Fitrah, Yatafakkaru, as-Samawati wal-'Ard, Alsinatikum wa Alwanikum, Azwaja, Turab, Basyar, Razaqakum, Yumitukum, yuhyikum, Da'fin quwwatan, Ma yasya'u* and *Wa min Ayatihi*.

The synchronic meaning of the word *khalaqa* and its derivation in the letter *Ar-Rum* is explained through the method of interpretation or sourced from the explanation of the interpretation that comes from the interpretations of Ibn Kathir, Al-Maragi, and Tafsir Al-Misbah, in verses 11, 20, 22, 27, 30, 40, and 54. The diachronic of the word *khalaqa* and its derivation consists of three phases, namely the pre-Qur'an (the Jahiliyyah period), the Qur'anic Phase, and the post-Qur'an. *Weltanschauung* the word *khalaqa* is divided into three components, namely a direct vertical relationship to Allah (حبل من الله), consciously always establish good relations with humans (حبل من الناس), and building good relationships with oneself (حبل بنفسه). Broadly speaking, the world view of the word *khalaqa* is in the form of the authority of God's existence as creator, resulting in the purpose of life, namely to obey to get blessing in the life of this world and the hereafter.

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